THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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FACTS AND FANCIES

Clearing Up the Differences

IF PEACE is to be created it can only be created on a basis of facts. Wishful thinking or hopeful Utopianism will not bring about what every normal man now desires. What are the facts? The representatives of the four strongest Powers in the world have been meeting for five weeks to draw up an agenda for a future conference. It is doubtful if this meeting will have ended by the time these notes are in print. Three of the Powers, no doubt, could agree on an agenda in two or three days; in effect they have already done so; it is the fourth which is the difficulty. It is absurd not to recognise this difficulty or pretend that by a mere wave of the hand it could be eliminated. There are profound differences between Russia and the West. If there were not the Deputy Foreign Ministers would no longer be arguing in Paris about what their superiors should argue about at a full conference. In Paris, as these notes are being written, the four great Powers are already in session. It is well they should be. Almost daily communication is now taking place between the great Powers. That is a major gain. It would be as wrong to get impatient about the tedious debate in Paris as it would be to be impatient about many a prolonged debate in Parliament—often extending, in effect, over a period of months. It is well to recognise differences, call them by their right name, and try to eliminate them. Nothing whatever is gained by a gush of feeling, covered up by label language, ignoring real difficulties.

Who is to Decide?

There is a difference, for instance, between Russia and the West about what is happening in Korea. Russians call the war in Korea "American aggression"; when Western statesmen speak of it they refer to it as a "defensive act of the United Nations to preserve world peace". Which is right? Both sides cannot be. The ordinary man surely wants some civilised machinery to settle that question. Can any machinery be created more effective than U.N.O.? It was created after months of consultation and years of thought by all the nations of the world—except those defeated in the last war. There is, of course, a split in U.N.O. But no debating chamber or executive authority, especially on a world scale, was ever yet constructed without including profound differences of opinion. The alternative is a tyranny, or such spontaneous and universal agreement that no debate is necessary. The truth is that U.N.O. by an overwhelming majority decided that the war in Korea was an act of aggression by North Korea against the South. What can be done about that? Either the decision of U.N.O. must be accepted, or reasons given why the decision should be rejected. If the latter course is taken then a body at least as authoritative as U.N.O., and as impartial, should be set up as the decisive court of judgment. But where can such be found, likely to get rid of the differences in the present world organisation? Nowhere does it exist, even in embryo.

World-Views and Holy Cities

The truth is that men's attitudes are not settled by facts, they are settled on the whole by emotions which choose the facts. The centre of the world, or the "holy city" for hundreds of thousands of men today is Moscow, another centre is Rome, another to a less emotional degree is Lake Success. Each of these places represents an attitude or world-view which is settled for a man by his emotional life. It is the man who chooses the facts and not the facts the man. Any argument about world-peace therefore that does not include a man's whole adjustment to the meaning of existence is an argument about abstractions and lifeless symbols. It is not facts or words that form the discussion at the Palais Rose; the words used or the facts selected are often camouflage, and known to be so, for underlying realities. Two different world-views are in conflict and these select the facts.

The word peace, so passionately on the lips of many millions, and so easily one of the code-words from so many platforms, pulpits and radio stations, does not mean the same thing to the millions who use it. It so frequently means "peace-plus-Communism" (after the knives have been drawn or the bombs dropped), or "peace-plus-capitalism" (after the Communists have been eliminated or pushed into prison). It is doubtful whether so much hate has been poured into a word supposedly signifying so much good as into the current word. To be a "lover of peace" is becoming almost to be a synonym of a "hater of someone". Just as the mediæval followers of Christ handed over some poor fellow creature to be burnt by the "secular arm", and that was that, so do many followers of peace hand over a "capitalist" or a "Communist" or a "non-lover-of-peace" to some particular doom. Many a nation in the world today where the word peace is heard so frequently is in a state of hidden warfare, where men would murder their next door neighbour and think they would have every right to do so within certain circumstances. In many states in the world, where the common man cries peace, the most barbaric cruelties are inflicted on his fellow men. The modern religions and world-views need as much to be cleaned of hidden devilry as the religions of the past.

Symbols and Living Together

Men must have symbols of truth to live by. They cannot live in a world signifying nothing. But no man has the right to cast his brother into outer darkness because he does not share his symbol of truth. The men in Paris, and the governments behind them, if they are trying to find agreement are trying to pierce the darkness.

It is the duty of the peoples behind them to do the same. Hating Russia, or finding means to hate America (which seems now to be the fashionable reaction in certain quarters), or getting sentimental about China (there are more Chinese troops in Korea than those of the United Nations), is not perhaps the best way to set about getting through the darkness. All sorts of people have to live in this world together. It is wise not to select the sorts by the way of emotional preference.

THE TASK FOR UNITARIANS

(The following is a memorandum drawn up by three young men shortly to enter the Unitarian and Free Christian ministry. The memorandum is to be considered by the Manchester District Association at its annual meeting on April 24. It seems to us to be of such importance that it ought to be known as widely as possible.)

"Forward Together"

THIS IS a title which asks to think of questions about which it is necessary for Unitarians to state their views and take a definite stand. If we are to go forward together then we must think of our objective and strive to achieve it. Two things seem to be necessary; an objective or goal, and the full knowledge of our people of that goal. Unitarians have long been proud of the fact that when the challenge is there, they will serve and strive together. Now is the time of challenge.

Our thinking is for a renewal of effort on five fronts; the Religious Life, Religious Education, Thought and Theology, the Place of our Churches in the Community, and Organisation in our districts.

Religious Life

A deep conception of the Religious Life and the Function of the Church is fundamental for with these come a renewal of the power and spirit of our movement. We have been far too careless about the central feature of our religious activity. Signs of this carelessness abound in slipshod services, late starting, lack of spiritual concentration in our devotion, frail and frigid singing and irregular attendance; all these are only outward signs of the growing shallowness of our witness. If real sustenance is to be gained from our worship we can ill-afford to be neglectful. We must strive to deepen and spiritualise our hours of meditation. We can learn anew the art of worship, endeavouring to lift our eyes beyond our own littleness to the greater awareness of our beliefs. Our prayers must become the fount of inspiration that is the driving force of any deeply rooted religious life. From this we shall become aware of our need to reform and renew our ideas of the function of the Church and come to learn afresh the meaning of our heritage and the power of worship in modern terms.

Religious Education

In Religious Education we have the natural expression of what has gone before. It is not only for children, it is an educational conception of religion. We have to find out what the word "God" means to our people and work upon the beginnings of their experience to advance our thought. Far too many of us start from a higher experience and work downwards to our educational activities. When we stop striving to see the experience of those within our churches in relation to the religion we profess then that religion becomes static and in time atrophied.

We must dismiss the idea that education is only for children and adolescents. That it is only a means of livelihood must fall into oblivion and the idea that our churches and schools are separate institutions, instead of expression of the same root, must die. There is among social workers and teachers a desire to see a progressive philosophy of religious and moral education. We must insist that the whole of our church programme is redefined in terms of education, related to our religious life and the everyday experience of those within our churches.

Thought and Theology

As we have said; this is a time of challenge, when values have broken down or are breaking down. Many of the things valuable to our thought mean nothing to most of the clashing dogmaticisms of the world today. Religious Liberalism is not rising to the occasion; many of its dreams, honest enough, seem out of place. It is not speaking with a voice meaningful to our generation. In fact, many of us would admit that Liberalism seems defeatist at the moment. We require a dynamic theology, a doctrine of God, of man, of suffering, a new doctrine of Immortality, of the Son of Man and to clarify our views upon the nature of the Church. Here, we must advance together but the question is, how?

To some of us at the moment, organisation and the spiritual activities of our movement are bound together and it is increasingly difficult to decide which comes first. May we suggest neither? We would go on to say that none of the things of which we are writing is of first priority. All are parallel and when progressive thought and action in one is lacking then we shall not see it in the other.

Organisation

District Associations must be more carefully planned. They must have planned policies and we must not persist in regarding them as momentary stop-gaps between us and national headquarters. Ministers and laymen within each association should set up a (thought) or theological commission. These must become a permanent feature of our corporate life which will from time to time discuss particular problems and publish regular findings. A theme could be selected and each church could think on this theme, the ministers and lay preachers helping to formulate thought on the theme. This would help to eliminate the situation whereby many of our churches function as outdated units of isolationism and they would begin to clarify their position by contributing to district commissions. The Church Schools, Women's League and Young People's Leagues would cease to function in a vacuum and endeavour to relate their educational activities to the theological background evolving from free religious thinking on a wider scale.

We should more carefully plan the work of our lay preachers so that they and the ministers would be acting and thinking together. This regular and thoughtful contact would enrich the work of both lay preacher and minister. Co-operation on this scale would assist ministers, often engrossed in routine and save time by allotting special work to be done. There must be more thought about pooling our financial resources, thereby making possible better administration and more publications bearing our name.

Co-operation on a theological basis is no new thing; but co-operation within the General Assembly and district associations, as a planned policy is new. The rewards of such teamwork is seen in *A Free Religious Faith* which is an excellent guide and starting point for our thought and action.

Liberal Religion must find its feet or it will be ignored by the people in most need of spiritual help. It can only find its feet by full co-operation on a permanent basis.

Place of the Church in the Community

If our churches are being left behind in this rapidly changing world the reason seems to lie in our thinking about the relation of our churches in the life of the community. We must revive the idea of a "religious community", providing for the needs of people around it; old people, lonely people, people who may not be seeking religion in particular. It means striving to realise the implications of this relationship and our action must go further than purely theoretical discussion of social problems. For instance, other churches are experimenting with industrial chaplaincies and it is obvious that those concerned with the fundamental problems of human beings within industry will welcome the "interference" of a few religiously minded people. We must also take our religion out of the cotton wool of aloofness into the homes of the people in a new effort to save the home life of people. Our churches should, first of all, give in its internal life an example of community on its highest level. One small but living religious community gives more power (force) to the fight for justice, peace, and brotherhood than a thousand sermons about the Kingdom of God.

The whole view is the vital view we need. These fronts are merely the slightly differing expressions of one whole field of religious worship, thought and action. Maximum co-operation and militant zeal are required for the initial action and we need to capture and hold the imagination of the people who already make up our movement; then we can evangelise those outside. In a statement of policy published by the American Unitarian Association are the following words which we heartily commend: "In the world of 1950 we still need an association of free churches that will stand and fight for the central philosophy and values of liberal religion, as set against any philosophy that denies the spiritual nature of

man, making him thereby the product and plaything of a material universe in which only blind chance and ruthless forces have sway". We would respectfully add the word "live" to "stand and fight" because our world calls aloud for a lived philosophy and practised values.

We stand at cross roads, as Unitarians have often done in the past; and to all of us comes the challenge to look whither we shall march.

WHO WILL CARRY OUT THE REFORMATION OF THE REFORMATION?

A SWISS VIEW

By Henri Babel

(Pastor Henri Babel is a minister of St. Peter's Cathedral (Calvin's Cathedral), Geneva. The following is an article from the March number of Le Protestant, *the Liberal religious periodical of Geneva, abbreviated and translated by Kenneth Twinn, M.A.)*

FOR SOME years a growing number of church people have become convinced that a new reformation is necessary. Following the rallying cry of Albert Schweitzer, our great spiritual leader, we declare with ever greater insistence: we want a twentieth century reformation.

The problem of a new Reformation interests only those, of course, to whom the Church (we use the singular, for simplicity) has still a part to play in the world. Is the Church really what it ought to be? On our answer to this question depends our attitude. As we all know, the Church is constantly the butt of much criticism. Much of it is not worth considering, because it comes from people who do nothing to support the Church and who have therefore only the right to remain silent. But there is justifiable criticism from people who are sincerely devoted to the Christian faith: it is well to examine it seriously.

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The commonest criticism is that which accuses the Church of not being live enough. Most Church members do not doubt the minister's good will, but sometimes he appears to be ineffective. In general, he is regarded as a preacher, but his preaching is submitted to rather than listened to. He seems to pose more questions than he resolves, and to give a lot of not very convincing explanations about the important things of life. His preaching is generally thought tedious, weak, maudlin, and even quite academic and incomprehensible, and sometimes he is regarded as unctuous, unreal, conventional and commonplace. Not much is expected from him except Biblical quotations and perhaps a few jokes. When he explains why it is impossible for him to visit his people regularly, his reasons are accepted but not understood: if the Church is so badly organised that its proper work cannot be done, how can we expect a reformation? The laity, moreover, willingly recognise their responsibilities, but, generally speaking, they do not know how even to set about doing something useful. People who are in the least independently-minded or intelligent do not feel at ease in pious meetings: they always feel a certain irritation. Bible classes, sewing meetings, choir practices have no meaning for a lot of people who are far from being irreligious.

This state of affairs (there is fortunately another) cannot leave us indifferent. All who have the cause of the Church at heart and are aware of the seriousness of the situation, have a duty to ponder over in order sometime to bring about the necessary change. The present state of the Church causes only dissatisfaction: neither orthodoxy nor liberalism is content.

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Orthodoxy, by which we mean the tendency of those who consider certain beliefs indispensable (the Trinity, Original Sin, Redemption, the deity of Jesus Christ, the Resurrection of the body, the Second Coming of Christ upon the clouds) accuses the Church above all of not being faithful to the Bible according to the sixteenth century Reformers. It accuses Liberal Protestants of too great an interest in science and the development of modern thought. It distrusts the freedom to question, and prefers a small group of believers (in itself) to a church, broad and progressive. The fault of the Church has been to have advanced too much and to have been too independent of the teaching of the past. Liberalism, on the other hand, accuses the Church of having advanced too little rather than too much. But when Liberalism talks of advancing it does not mean spiritual or moral laxity. It is far from holding that Christian truth should be abandoned in order to win a mass of half-hearted or recalcitrant adherents by means of stunts. When it talks of development, Liberalism asserts that that Church should be like a living thing: learning from the experience of the past and adapting its methods at every stage to the situation. Christ did not give to the world an unalterable theology, doctrine or ecclesiastical constitution. He gave his own self, and, with it, an influence, an activity, a powerful impetus. Christian truth is not a collection of beliefs to be accepted or rejected, but a programme to be put into force. Christianity is the movement (in the literal sense), arising from the activity of Christ, for bringing about the Kingdom of God.

So the duty of Christians is not to hold on desperately to the ideas formulated by the theologians of the past, but to *go forward* in the way shown by Christ. Protestantism today cannot have the same conceptions of the world as it had at the time of the Reformation. Its duty is to carry out Christ's purpose. If the Church is misunderstood or persecuted: so well and good. But for the Church to confine itself within the formulas of the past, that is what Liberalism will never accept. Liberalism will never agree that, on the plea of faithfulness to the Bible, the Church should speak to the man of today an incomprehensible language. It will not agree either that, on the plea of allegiance to the faith, the Church should disparage intelligence, which is God's gift. It cannot at any price permit the Church to be represented in this world by men who are ignorant of human suffering and indifferent to cultural progress. It will not tolerate the Church's becoming instead of a place of joy and love, as it should be, a home of intrigue where bad feeling and jealousy meet. Doctrines change, ideas develop, but the spirit of Christ is the same today, yesterday and for ever. To him alone Liberalism will remain indissolubly attached.

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If, then, the Reformation of the Reformation is to take place, it can come only from the Liberal movement. We are not bound, at the moment, to set out our programme in public. God, who reveals himself directly to the human conscience, has given us the first task of calling the Church's attention to the tragedy of the situation. In the present conflict between opposing forms of civilisation, ideologies and classes, the Christian Church is like the house in the Gospel built on the sand. Unless there is a new reformation it will collapse in the storm, and great will be the fall of it.

What does the future hold? Grave as the situation of the Church seems to me, the future fills me with joy. The Church is a human institution, subject to error, but Christianity is a divine tree, still young and vigorous, and far from having yielded all its fruits. Whoever takes the trouble to re-read the Gospel with the eyes of the spirit and makes an effort to get beyond the formulas of doctrines to the experience of the true men of faith, will reach the conclusion that nothing, absolutely nothing can ever take the place of the liberating influence of Christianity. Christianity is in its essence the true response to the drama of human destiny. Jesus Christ has survived all the catastrophes of history: he will survive yet. Let the Church, instead of patching up its crumbling façades, endeavour to live in the spirit of Christ, and it will take a decisive step forward: after the Reformation will come the Reformation of the Reformation.

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This is undoubtedly an immense task. It must begin with the decision by ministers and laymen to break off paralysing habits. It must be carried on by the irruption within the Church of a spirit more in keeping with the spirit of Christ, dispelling prejudices as the sun dispels mist. It must give birth to forms of preaching and activity which respond to the urgent needs of our time. It must lead to readjustment and reform of the Church's administration, the creation of new organs of evangelisation and propaganda, and the rapid elimination of a mass of futilities which lead to nothing even

if they do not waste time and rouse public ridicule. To be prepared for criticism or even calumny in a task of this magnitude is an honour which many ought to envy us. Let us protest against the inertia of the Church and let us bring about the Reformation of the Reformation. This work is necessary; or rather: it is forcing itself upon us, it is going on, it is triumphing. All honour to those who have undertaken it and to those who tomorrow shall arise and achieve it!

THREE VICTORIAN THEOLOGIANS

by Arthur Peacock

MARTINEAU, Newman, Maurice, are three Victorian theologians in whom interest does not dwindle. Dr. Alfred Hall suggests in his introduction to the recent *James Martineau; Selections* (Lindsey Press, 7s. 6d.), that Martineau has fallen into neglect. It may well be true that in recent years his works have been read by just a small studious public but it is equally true that in contemporary theological literature there is constant reference to him. He cannot be ignored.

Catholics have kept Newman in the news with a stream of books which have dealt with various aspects of his life and work.

More recently there has been a revival of interest in F. D. Maurice. Canon Vidler's *The Orb and the Cross;* C. B. Saunders *Coleridge and the Broad Church Movement;* Maurice Reckitt's Scott Holland lectures *From Maurice to Temple* are three important contributions. And now Professor H. G. Wood has placed us still further in his debt with the publication of his Dale lectures, *Frederick Denison Maurice* (Cambridge University Press, 10s. 6d.).

At first glance it may seem there is nothing to link together these three theologians of such diverse schools of thought. The similarities are surprising when we come to study their lives.

Each of them grappled deeply with problems of faith. Martineau's spiritual pilgrimage led him upon a path that gave to 19th century Unitarianism a new direction. Newman took the difficult journey from Anglicanism to Rome. Maurice left Unitarianism to find a home within the Broad Church party of the established church.

Each wrote voluminously and wrote exceptionally well. Martineau's writings have gained a front rank place in the literature of Christian devotion. Of Newman's prose as found in *The Idea of a University*, Quiller Couch said that every Cambridge student should "wear it as a frontlet on his brow and a talisman on his writing wrist". Maurice's *Learning and Working* is a recognised classic on adult education. Professor Wood is ready to place it alongside Newman's *Idea of a University* and Livingstone's *Future of Education*.

Each of these men was a deep, sensitive, introspective thinker to whom the quiet, devotional life meant much. Nevertheless, each was caught up in the heart of theological controversy. Martineau had to face a heresy hunt that nearly lost him the Manchester College principalship. Maurice upheld the doctrine of universalism and associated with Christian Socialists and brought himself into conflict with the King's College authorities. Newman got involved in the famous quarrel with Kingsley and in the dispute over the universities.

Moving tributes were accorded each of them for the manner in which they conducted worship. Principal Shairp said of Newman's services "from the seclusion of study and abstinence and prayer, from behind habitual dwelling in the Unseen, he seemed to come forth that one day of the week (Sunday) to tell others of the things he had seen and known". Concerning Martineau's conduct of worship Blanco White spoke in terms no less glowing. "What strikes me most of all", he wrote, "is his reality, the true connection with life, which his worship possesses."

Augustine Birrell has related how he used to sit in his own rooms across the way from St. Edward's in Cambridge and listen to "the beautiful and reverend voice of Maurice reading or rather reciting the Church services".

Of these three men Martineau was the most outstanding. Dr. Alfred Hall quotes Gladstone's tribute which many another has echoed. Martineau thought poorly of Maurice when first he read his writings but second thoughts occasioned him to say that, "for consistency and completeness of thought and precision in the use of language, it would be difficult to find his superior among living theologians".

Consistency was no great point with Newman and what Maurice thought of his views found expression in his reply to Newman's *Essay on the Development of Christian Doctrine* which is the theme of one of the excellent lectures in Professor Wood's new book.

Maurice's views on Newman, like his opinions about Eternal Punishment, are well known. What is less known but no less important is his 1846 lecture on *Christianity and Other Religions*.

It was Martineau's view that Maurice was responsible for the orthodox shifting the emphasis in their witness from the doctrine of the atonement to that of the incarnation. Maurice was equally responsible for the liberal trend in Anglicanism which occasioned abandonment of Heber's view of non-Christian faiths as expressed in his well-known hymn and which has led to the prevailing Anglican modernist view that other religions are "schoolmasters to Christ".

How astonishing it seems now to discover that the early Methodist hymn book contained a hymn denouncing Islam. Its last verse declared:—

> O might of the blood of sprinkling cry
> For those who spurn the sprinkled blood,
> Assert Thy glorious Deity,
> Stretch out thine arm, thou triune God,
> The Unitarian fiend expel
> And chase his doctrine back to hell.

When Maurice gave his lecture the West had but scanty knowledge of Buddhism, Hinduism and Islam. Surprisingly, Maurice spoke of Hinduism and said nothing about karma or reincarnation. When he spoke of Buddhism he was silent about the Eight-fold Noble Path. Concerning Islam he was on firmer ground for he was among Carlyle's audience when the Chelsea Sage gave his lecture on The Prophet.

His major contention was "that there is some truth, but not the same truth in every religion, and that whatever truth the different religions express must come from one source of truth". Maurice conceived it as the task of the Christian to discover the element of truth in all religions, to show how Christianity rightly understood could do justice to them, to admit that Christianity needed the corrective contained in the insights in other traditions, and to show that Christianity rightly understood could supply what was lacking in the other faiths.

The opposition taken up by Dr. Kraemer in his *Christian Message in a Non-Christian World*, one of the best known of modern missionary works, is almost identical. In fact, there is extraordinary similarity between what Maurice said on this theme in 1846 and what the Jerusalem Missionary Conference of 1928 said in its final declaration. The similarity serves to confirm Professor Wood's contention that Maurice lived in advance of his time.

When writing of Maurice's retort to Newman's essay on *Development of Christian Doctrine*, Professor Wood says that for all their differences Maurice and Newman had much in common. "They were united in giving 'praise to the Holiest in the Height'".

This is indeed true and the encouraging thing at this time is that a growing minority in all the great religious traditions are slowly realising this sense of deeper unity and out of a deep experience can testify to the truth of Martineau's contention that "the religion of opinion is superficial and that to rise into the unity of faith we must transcend the creeds".

It is with this growing minority who are grasping this wider religious concept that the future of liberal religion lies.

A GREAT CRAFTSMAN

A Richardson viola is the happy possession of viola players in many of the great orchestras of the world. The instrument is made by Mr. Arthur Richardson, of Crediton, Devon. Each model takes six months to make. Mr. Richardson is a trustee and member of the old Unitarian Chapel, Crediton.

"The Young Unitarian", edited by Keith C. Thatcher, is the excellent quarterly of the Unitarian Young People's League. The current March issue, written for the most part by members of the League, shows a lively interest in the personal and social problems of members of the League. The annual subscription is 2s. 6d. and should be sent to Geoffrey W. Pettt, 51 Daisy Bank Road, Victoria Park, Manchester, 14.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"THE LABOURER AND HIS HIRE"

SIR,—I was much impressed and somewhat shocked to read the realistic contribution by the writer of the above article in the current issue of THE INQUIRER.

Responding to the invitation in the final paragraph I would say that every parson should get a salary which, having regard to his family and the ordinary commitments of life, will give him the same standard as that enjoyed by the ordinary professional worker. Whether the responsibility for this rests with the members of the church or with the Governing Body, i.e., the G.A., depends upon many factors which the exigencies of space will not permit me to enlarge upon, but, as a layman, I am going to suggest that in the final resort it is a matter for the G.A.

Some of us gladly made our contributions to the G.A. £100,000 Appeal Fund in the belief that this Fund should be applied not only to the upkeep of the fabric of our churches, but also to supplement ministers' salaries. Assuming, however, that no such fund exists, I should like to see a special fund set up for the purpose of supplementing the stipends of all our ministers which are found to be below subsistence level. How that level is to be arrived at, again lack of space forbids an expression of my own views; but broadly speaking it would provide for just those items which an average parson has had to omit. For those more competent in such matters it should not be too difficult to define.

I can fully sympathise with your contributor as, like many others who have retired since the war, I have been caught up in the economic blizzard which even the addition of the O.A.P. has not overcome.

A little help is worth a deal of pity, and as a subscribing member of the G.A., I am doubling my subscription this year, the extra contribution to be applied to the Special Fund I have suggested, and in the hope that other members may be induced to give it their support.
—Yours,
Harvey Smyth.
Leigh-on-Sea.

SIR,—While the question of the minister's stipend is one which requires immediate consideration by many congregations, much of the complaining by ministers themselves is very depressing.

We live in abnormal times when people do not seem able to decide how much they need to live decently, or to realise the difference between having to economise and real hardship itself, and I speak as the wife of one of our lowest paid ministers. I know the difficulties, but I do not feel we can claim to be suffering unduly. I remember too well the time when ministers who lived in very comfortable circumstances had to preach to congregations whose chief means of existence was the dole. No one would wish the positions to be reversed, and it would be untrue to suggest that they are. Many of the people who knew great hardship then are still ardent workers in our churches. Many in our groups, such as widows, sick and old people, and labourers in various industries, still have great difficulty in making ends meet, but one usually finds them cheerful and ready to help. Is it worthy of the work they chose when ministers who are having their difficult time cannot "take it"?

Going without things which many enjoy is surely not the greatest of trials for one who takes it upon himself to teach, amongst other things, the meaning of sacrifice.

I pity the minister who cannot manage on £350 per annum, and a free house, just as I pity the innumerable members of churches who never dream of giving as much as their means allow to their church.

I feel sure that the right solution to this very real problem is not by ministers leaving the Church, but by a little less self-pity on their part, and a great deal more imaginative sympathy and sustained effort on the part of congregations.—Yours,
J. Phillips.
Accrington.

WORLD JAMBOREE

SIR,—The 7th World Jamboree is to be held this year in the mountain district of Salzkammergut in the province of Upper Austria. A Unitarian Scout from Pontypridd and myself have been selected to attend this important event. I would be pleased to receive the names and addresses of any other Unitarian Scouts or Scouters who will be going to the Jamboree. Arrangements can then be made for us to meet at an appropriate place, so that Unitarian Church Services can be held at recognised times, in common with other denominations.—Yours,
Alan R. Taylor.
Woodlands, Law Park Road.
Pontypridd, Glam.

SWEDENBORG

SIR,—Mr. Hiskins is quite correct in his quotations. According to Swedenborg all in heaven believe in one God, and identify him with Jesus Christ. But the acid test is character, not creed. Those whose hearts are sound, even though they are Unitarians, Trinitarians, or Atheists, on passing over, will in time learn the truth—that there is one God, and that he was incarnate in Jesus Christ. On the other hand those who pass over believing in that one Christ-God, but whose hearts are unsound, will most likely in time learn to deny the truth they affirmed, and to proclaim error (probably Atheistic) instead. The head and the heart must be brought into accord before entering either heaven or hell. And usually it is the heart that proves more potent: the sound heart redeeming the erroneous intellect—the sour heart poisoning the acute intellect.

The account in *True Christian Religion* of the ultimate damnation of Calvin and salvation of Melancthon is very interesting and illuminating. In justice to Swedenborg it is also fair to remember that, according to him, God damns no one to hell. It is rather that some are so depraved as deliberately to prefer it.—Yours,
Swansea. *Basil Viney.*

THE INQUIRER

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TEL.: EUS. 7534. Editorial: EUS. 2912

Brighton.—On Easter Sunday, members of Brighton and Ditchling congregation met in the Lecture Hall of New Road, Brighton.

In a resolution the combined congregations expressed their sincere appreciation and gratitude to Mr. and Mrs. Ryde for their six years' work and wished them Godspeed and happiness in their new sphere of activity at Bury.

In proposing the resolution, Mr. Boyce, of Brighton, expressed how deeply the Brighton congregation appreciated Mr. Ryde's ministry during the past six years. His ministry had been a success and he had given them all, by precept and example, a fuller and deeper conception of Christianity.

Mr. Haycock, of Ditchling, in seconding the resolution, added that Mr. Boyce had really voiced the feelings of the Ditchling congregation, and expressed his personal appreciation of Mr. Ryde's services.

Mr. Werry handed Mr. and Mrs. Ryde a cheque as an expression of good wishes and Mrs. Ryde also received a lovely bouquet. On March 22 the Women's League presented Mrs. Ryde with a gift token.

Dukinfield.—Mr. Frank Kenworthy, the Sunday School Secretary, has resigned his office after 30 years' service in the school, 23 years of which have been devoted to the Secretaryship.

Kidderminster.—On March 18, at the New Meeting Church, the Annual Youth Service was entirely in the hands of the young people and very creditably they carried it through. It took the form of a Celebration of Light when candles were lighted in thanksgiving and gratitude for the light that has come to the world from various sources. Appropriate readings and spoken lines, and musical items by the Youth Choir, with suitable hymns for the congregation preceded the lighting of the candles, which, set in tall brass candlesticks in the Chancel gave a vivid touch of light to the scene. It was a most impressive Service and received high praise from a large congregation.

Scarborough.—The Westborough Unitarian Church, Scarborough, owes its origin to a Missionary Conference which sent a minister in 1871 to conduct Services in July, August and September at the local Drill Hall. It was largely a visitors' Service. The effort was sustained in following years, and in 1877 the present church was opened, due largely to the continued interest and support of visitors to the town from other Unitarian churches. These facts were mentioned at the Annual Meeting of the Westborough Church held on March 20. It was unanimously decided to give an invitation to all visitors to Scarborough this year to come to the Services at Westborough and to meet members of the congregation in the schoolroom after the morning and evening Services, when coffee will be served.

BOOK REVIEWS

AN EMINENTLY wise and good book is Gösta Bergsten's *Pastoral Psychology. A Study in the Care of Souls* (Allen and Unwin, 15s.). In a general and comprehensive way the author discusses much that is known about psycho-therapeutic methods and relates them to the particular work of the minister.

The aim of the author is to remove the mental barriers which prevent the power of the life of the spirit from expressing itself in personality. He does this with a charity and wide understanding that in themselves would be refreshing to any minister or general reader engaged in pastoral care.
G.K.S.

THE CURRENT study of prehistoric man is rapidly changing the picture of what is known of his life and habitat. Dorothy Davidson in *The Story of Prehistoric Civilization* (Watts, 12s. 6d.), has written a fascinating book, copiously illustrated, of what is currently known of the prehistoric past. Her book is calculated to stimulate and inform the general reader and perhaps persuade him to go on to wider reading in this ever growing subject.
R.P.

WHOEVER HAS a taste for mystery and suspense should enjoy *The Hollow House*, by Ursula Curtiss (Evans Brothers, Ltd., 8s. 6d.). The plot is complicated but the style is clear and concise. The introduction to the story is particularly well written. In fact the writing would do justice to a more plausible tale, but despite that, the author inspires one to suspend all belief in probability. It is only at the end that one wonders whether all thrillers must contain so many murders?
R.L.

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DEATHS

BINNS.—On March 24, of pneumonia, at Plymouth, Max Dalman, dearly loved husband of Margaret Lynette and second son of late Rev. Ottwell Binns.

SCRUTON.—On March 24, at 141 Mortlake Road, Kew, Janet Forrest, aged 79, dearly loved wife of the late Rev. Arthur Scruton (minister at Aberdeen, 1922-1926; Stockton-on-Tees, 1913-1922; Ross Street, Glasgow, 1909-1913). Service was held at Mortlake Crematorium on March 30, Rev. John Kielty officiating.

ROBERT STUART MAYER

THE DEATH of Mr. R. S. Mayer of Urmston at the age of 69, leaves Queen's Road Church sadly impoverished, since he was not only treasurer and a very devoted server on the rota of organists, but also one of the senior members of committee whose loyalty to the church and all it stood for was an example to every one. Quiet, upright, kindly, a little reserved, Mr. Mayer was one who was always ready to help when approached, and his influence in church affairs made for wise decisions and checked divisive tendencies. He had considerable talent as an artist, and an exhibition of his pictures is shortly to be held at the church. He was highly respected as a Freemason, and representatives of the craft filled half the seating accommodation at Manchester Crematorium, where the service was conducted by the Rev. Elspeth R. Vallance.

Mr. R. T. NEWLANDS

FOR 37 years Mr. Newlands presided with rare competency at the organ of George's Chapel, Exeter, a most loyal, capable, sympathetic and reliable member of our community. He was of a quiet undemonstrative disposition but equally efficient. He was a good sportsman and probably never wasted an hour of his ever-full life. He used to select the hymns for the Services and with extraordinary intuition he nearly always seemed to choose the right ones to fit the not generally easy subjects to match. We all think that there is something in this tenacious attention to accepted duty that is unforgettably distinctive and worthy of all attempted emulation. The memory of the just is blessed.

D. R. F.

MISS MAY WITHALL

WITH the death, on March 3, of Miss May Withall, a long family association with the Highgate Hill Church has come to an end. Her parents were among those who petitioned the London District Unitarian Society in 1864 to support the project for a Church at Highgate, and May as a very young child was present at some of the very first Services held in the new Hall opened in the following year. This early connection continued without a break until her death. She served the Church actively in many ways and her gifts to it were generous, not only in money. A linen cloth for the Communion Table, entailing very many months of close work, is a constant reminder of her love for her Church. We remember too the help she gave to the London Domestic Mission Society, particularly at George's Row (Dingley Place).

In her early years she became interested in physical education for women. She was a founder member of the Ling Physical Education Association and for over 30 years was the Association's Treasurer, relinquishing the post only a few weeks before her death.

A true lover of her home life, it is a matter of deep regret to her friends that, having removed from London as recently as December last, she should so soon have been taken from the rest and quiet of the country, which everyone hoped she would be able to enjoy for some time to come.

I. S. S. C.

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CALENDAR

SUNDAY, APRIL 8th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. H. CORNELLIO MORGAN.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, ——.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel. Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St. 11.30 and 7, ——.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. H. H. CHEETHAM.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Beaconsfield Rd., 6.30, Rev. EDGAR W. HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev GORDON STUART.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Mr. J. MATHER.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Mr. J. MATHER.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch. Unitarian, New Road, 11, Mr. KEITH THEACHER, 6.30, Rev. J. WILSON.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. COHAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. COHAM DAVIES, 6.30, Rev. J. TYRRELL DAVIES.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. M. JOHNSON.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY, Bank St., 11 and 6.30, ——.
BURY St. Edmunds, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CATTON.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETTIS.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PEARSE.
CROYDON CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CROSLEY, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEHOUSE.
CROYDON, Free Christian Church, Beech St., 6.30, Mr. CLEWS.
CROYDON, Un. Ch., Hemingway St., 11 and 6.30, Rev. F. TIMEY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. W. WHITEHOUSE.
DERBY, 10.45, Rev. E. E. WORSLEY. Service, 6.30, Rev. E. E. WORSLEY.
DARWEN, Wilson Street Chapel, 11 and 6.30, Rev. JAMES GILL.
DEVIZES, Prior Gate Unitarian Chapel, 6.30, Rev. M. CHATTERTON HARRIS.
DISSENTING, Old Meeting House, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.

DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HUDDERSFIELD, Fitzwilliam St., 11, Mr. BERNARD JACQ.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11, Rev. STANLEY MOSSOP, 6.30, Women's League Service: Mrs. MOSSOP and Rev. ELSPETH VALLANCE.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local arrangements.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. A. J. LONG.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. P. CHALK.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. WALTER LONG.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford High Rd., 6.30, Rev. H. H. CHEETHAM.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. JOHN KELLY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. J. G. GREEVE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUNBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. J. W. DUNBLE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. E. S. BOWEN (April 15).
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. W. WARDINGTON.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHARTERS.
MARKYATE, Unitarian Ch., Market Buildings, 6.30, Mrs. MEURIG HUGHES.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6, Rev. KENNETH SUMMERTT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KNOWSLEY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPER.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTAM.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. F. COLLINSON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HOLT.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOSTER.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTER.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HUTTON.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TUDOR.
MIDDLESBROUGH, Free Christian Ch., 11.30 and 6.30, Rev. F. A. DAVIES.
MIDDLETON, Chain Ch., Unitarian, Coppenhall Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.
NANTWICH, Old Chapel, 6, Mr. STORER.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. R. PHILIPSON.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. P. N. TINDALL.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, The Meeting House, 6.30, Rev. LAWRENCE REDFERN.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30, Rev. W. BEER, 6, Mrs. M. JOHNSON.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, (Women's League Annual Service).
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Rev. E. G. LEE, 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVEN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. T. PRITCHARD.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. T. PRITCHARD.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. RONALD MCGRAW.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KENDELL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Rev. GRACE MEWBURY.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DUKES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. G. WILKINSON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un.-Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN.
MELBOURNE, Unitarian Church, Collins Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5311.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDREW CROMBIE.
TORONTO, First Unitarian Church, Jarvis St. 11, Rev. W. P. JOHNSON.
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. HANCOCK.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. RAYNER.

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

CONWAY HALL, LONDON

(except where otherwise stated)

Tuesday, April 17th to Friday, April 20th

Outline of Chief Events—

TUESDAY, APRIL 17th

2.30 p.m. SUNDAY SCHOOL ASSOCIATION, ANNUAL MEETING (14 Gordon Square).

4.30 p.m. RECEPTION (Rosslyn Hill Chapel).

7.0 p.m. ANNIVERSARY SERVICE (Rosslyn Hill Chapel).
Preacher: Rev. Lawrence Redfern, M.A., B.D.

WEDNESDAY, APRIL 18th

10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING RESUMED.

2.45 p.m. SPECIAL SESSION ON THE FUTURE OF OUR MINISTRY.
Chairman: Rev. G. Randall Jones, M.A., B.D., B.Sc.
Speakers: Mr. Harold B. Moore.
Rev. A. W. Vallance, B.A.

7.0 p.m. PUBLIC MEETING.
FORUM ON "THE WITNESS OF LIBERAL CHRISTIANITY IN OUR TIME".
Chairman: Rev. H. S. Carter, M.A.
Panel: Mrs. M. Dickin.
Rev. H. Crabtree.
Rev. W. B. Tavener.
Questioners: Mr. M. Banton, B.A.
Rev. L. Mason, B.A., B.D.

THURSDAY, APRIL 19th

10.0 a.m. COMMUNION SERVICE (14 Gordon Square).
Rev. Kenneth Twiss, M.A.

11.15 a.m. ESSEX HALL LECTURE. "SCIENCE AND THE QUEST FOR GOD."
Professor A. C. Hardy, F.R.S., Linacre Professor of Zoology and Comparative Anatomy, Oxford.

Afternoon. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meeting).

7.30 p.m. CONVERSAZIONE (Swedish Church Hall) Morning Dress.

FRIDAY, APRIL 20th

10.0 a.m. CONFERENCE. "FUTURE PLANS".
Chairman: Rev. G. Randall Jones, M.A., B.D., B.Sc.
Speakers: The Chairmen of the Departmental Committees.

12 noon. CLOSING ADDRESS. "EXCEPT THESE ABIDE IN THE SHIP".
Rev. J. Arnold Williams, B.A., B.D.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing, with the name of the Seconder.

Council Resolutions

Ministerial Man-Power and Adequate Stipends.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches recommends that in view of the rapidly changing conditions of modern life and social customs, the churches should consider the desirability of concentrating the worshipping congregation at one Service on each Sunday; and that in view of the serious shortage of ministers and the increasing difficulty of raising an adequate stipend, the churches should consider the adoption of the policy, advised in the Report of the Commission on the Work of the Churches, of grouping congregations, where conditions are favourable, as 'joint churches' under one minister; and more particularly when a pulpit becomes vacant, that the Committee of the District Association concerned should consult with the Policy Committee of the General Assembly, to ensure that the best possible use is made of our limited resources in manpower and money."

Moved by the President.
Seconded by Mr. Ronald P. Jones.

Civil and Religious Liberty.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches observes with grave concern the general indifference to personal liberty at a time when it is threatened by the growing power of governments and by the spread of ecclesiastical authoritarianism, and affirming its unfaltering faith in the value of human personality pledges itself to serve with renewed devotion the cause of civil and religious liberty the world over."

Moved by the President.
Seconded by the Rev. L. A. Garrard.

Huddersfield Unitarian Church Resolution

Co-ordination of Financial Resources.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, being desirous of finding the best means of furthering the cause of Liberal Religion, is of the opinion that it would be wise to investigate the possibility of co-ordinating the financial resources of the member churches, and that to this end, congregations should be asked, through their District Associations, to direct their thoughts to this matter, so that the Movement as a whole may be strengthened."

Moved by Mrs. Campbell Vickerman.
Seconded by the Rev. Dudley Richards.

Swansea Unitarian Church Resolution

World Federation.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, approves any initiative His Majesty's Government may take towards the establishment of European or Atlantic political and economic Federal Union; and urges His Majesty's Government to miss no opportunity to secure a settlement in the Far East satisfactory to all the peoples concerned, and to do everything in its power to bridge the gap between East and West, as the first step towards the attainment of World Federation."

Moved by the Rev. Basil Viney.
Seconded by Mr. S. R. Butler.

Resolution Submitted by Twelve Ministers and Delegates

Peace Pact.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, in order to fulfil the hope cherished by the peoples of the world whatever be their view of the causes that have brought about the danger of a world war; and in order to strengthen peace and safeguard international security: urges the conclusion of a pact of peace among the five Great Powers; the United States of America, the Soviet Union, the Chinese People's Republic, Great Britain and France.

We would consider a refusal to meet to conclude such a pact, by the Government of any of the Great Powers—whichever it might be—as evidence of aggressive design on the part of the Government in question.

We call upon all peace-loving peoples to support the demand for this pact of peace, which should be open to all countries."

Moved by the Rev. Alex. Reid.
Seconded by Mrs. Riddell.

National Unitarian Fellowship

ANNUAL GENERAL MEETING
FRIDAY, APRIL 20th, 1951. 2.45 p.m.
At 14 Gordon Square, London, W.C.1

Chairman: Mr. M. H. Linh.
Speaker: Miss E. M. Edwards: "Unitarian Diseases".

R. H. Barker (Hon. Sec.)

THE UNITARIAN COLLEGE, MANCHESTER

THE SEVENTH MINISTERS' SUMMER SCHOOL
will be held at 3 p.m. on Tuesdays, May 1st, 8th, 15th and 22nd

Lectures will be given by
Rev. S. Spencer, F. Enwonwu and R. V. Holt on "Barth and Brunner", "Nichols", "The Nature of Proof in Religion", "Nature and Purpose"

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